

THE ARMY'S JUBILEE SPECIAL NUMBER

THE

# THE WAR CRY.

AND OFFICIAL GAZETTE OF THE SALVATION ARMY IN CANADA AND NEWFOUNDLAND.

International Headquarters:  
101 Queen Victoria St., London, E.C.

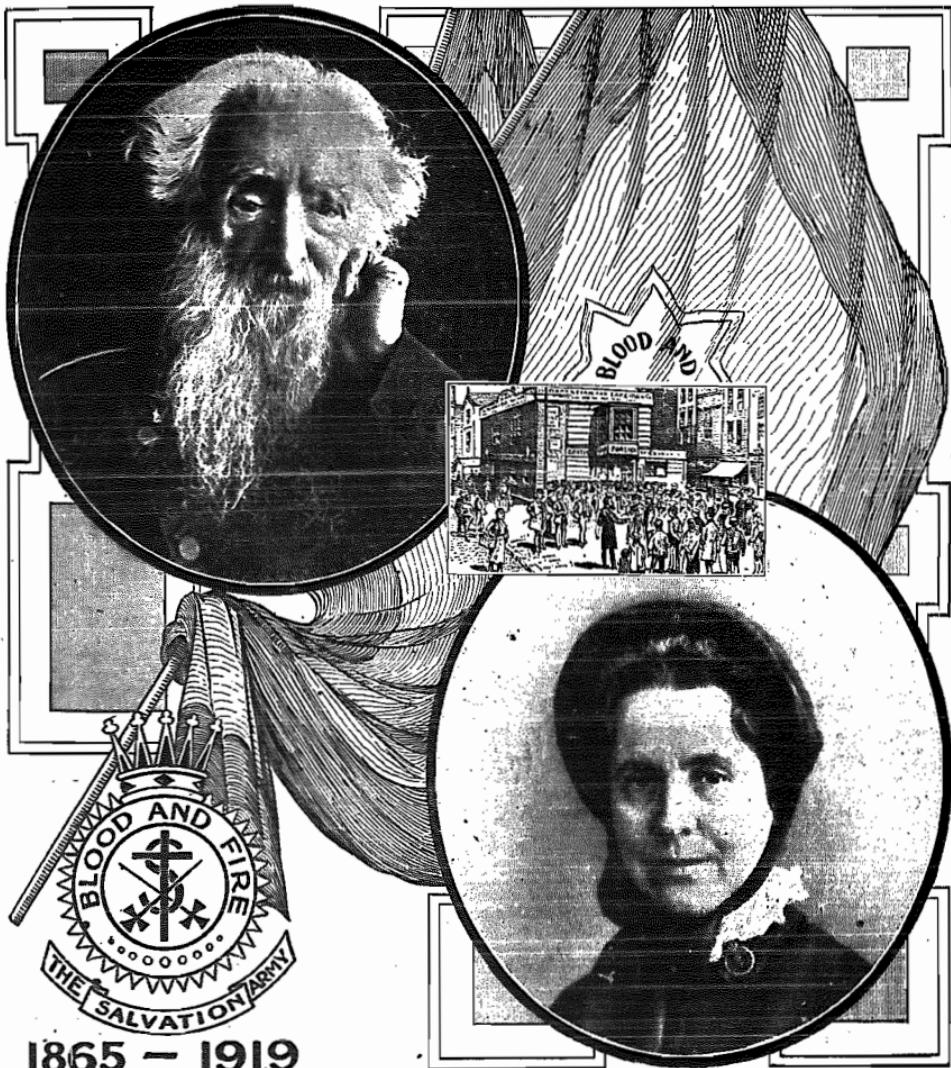
WILLIAM BOOTH, Founder.  
BRAMWELL BOOTH, General.

Canada West Headquarters:  
Confederation Life Bldg., Winnipeg

No. 1,828. Price Five Cents

TORONTO, OCTOBER 25, 1919

William Eadie, Commissioner



1865 - 1919

Our Founders—The Late General and Mrs. Booth

THE ARMY'S SPREAD  
AROUND THE WORLD  
And Some of the Important Dates  
in its History

# What Hath God Wrought!

## HALLELUJAH!

In 1865 General William Booth stood alone  
on Mile End Waste

### LATEST INTERNATIONAL STATISTICS

Countries and Colonies occupied by the Salvation Army...  
Languages in which Salvation is preached...

Corps and Outposts.....	63
Social Institutions.....	40
Social Bureaux.....	9,859
Social Work.....	1,231
Field and other Work.....	658
Naval and Military Homes, Officers and Cadets.....	22
Social Work.....	3,329
Persons without rank wholly employed.....	17,374
Local Officers (Senior and Young People's).....	6,291
Bandmen (Senior).....	63,464
Bandmen (Young People's).....	24,477
Songsters.....	4,270
Corps Cadets.....	21,614
Number of Periodicals published.....	14,316
Total copies per issue.....	80
<b>MEN'S AND WOMEN'S SOCIAL WORK</b>	<b>1,184,652</b>
Shelters and Food Depots (Men).....	70
Shelters and Food Depots (Women).....	9
Food Depots (separate).....	4
Hotels for Working-men.....	175
Hotels for Working-women.....	24
Total Institutions.....	282
Total accommodation.....	27,590
Beds supplied during the year.....	6,647,770
Meals supplied during the year.....	12,806,943

<b>MEN'S INDUSTRIAL INSTITUTIONS</b>	
Homes.....	125
Elevators.....	13
Workshops.....	24
Wood Yards.....	31
Total.....	193
Accommodation.....	7,174
Men supplied with work (temporary and permanent) during year.....	104,871

### LABOUR BUREAUX

Branches.....	119
Applications during year.....	187,123
Situations found during year.....	137,791

### PRISON-GATE WORK

Homes.....	20
Accommodation.....	650
Ex-Criminals received during year.....	2,805
Number passed out satisfactory.....	2,352

### INEBRIATES' HOMES

Branches.....	11
Accommodation.....	348
Ex-Criminals received during year.....	1,000

### CHILDREN'S HOMES

Branches.....	55
Accommodation.....	2,959
Creches.....	29
Industrial Schools.....	22
Accommodation.....	1,555

### WOMEN'S INDUSTRIAL HOMES

Branches.....	117
Accommodation.....	3,883
Women received during year.....	6,876
Passed out satisfactory.....	6,272

### MATERNITY HOMES

Branches.....	31
Accommodation.....	812
Farms.....	35
Other Social Institutions, including Hospitals, Village Banks, etc.....	159

Total number of Social Institutions.....	158
Total number of Officers and Cadets engaged in Social Work.....	1,231
Total number of Officers and Cadets engaged in Social Work.....	3,329

### A MANY-SIDED

### WORK OF MERCY

Among the Branches of the Social Work which are now in operation in various parts of the world are the following:—

- (a) For the Starving, we have—
- 1. Children's Free and Parting Break-fasts.
- 2. Cheap Food Depots.
- 3. Special Relief Funds for case of Emergency.
- 4. Old Clothes Depots for Slum Families.
- 5. Poor Men's Hostels.
- 6. Cheap Orphan Stores.
- 7. Poor Men's Loan Fund for Destitute Indians.

(b) For the Drunkards, we have—

- 1. Drunkards' Brigades.
- 2. Midnight Drunkards' Brigades (of which there are 100 in any sudden emergency—First Fleets).
- 3. Drunkards' Advice Bureaux.

4. Homes and Colonies for Inebriates—Men and Women.

(c) For the Paupers, we have—

- 1. Pauper Colonies.
- 2. Pauper Transportation.
- 3. Pauper Lodging-houses.

(d) For the Unemployed, we have—

- 1. Labour Bureaux—Men and Women.
- 2. Industrial Homes.
- 3. Poor Men's Lodging-houses.

4. City Salvage Brigades.

5. Factories.

(e) For the Homeless, we have—

- 1. Midnight Soups.
- 2. Homes for Men and Women.
- 3. Metropoles.

(f) For the Criminals, we have—

- 1. Prison Visitation.
- 2. Police Court Work.
- 3. Prison-Gate Work.
- 4. Prisoners' Colonies.
- 5. Correspondence Bureaux.
- 6. Ex-Prisoners' Homes.
- 7. Criminal Settlements.

(g) For the Betrayed and the Daughters of Sin.

- 1. Visitation of Street, Brothels, Yoshi-wars, Clues, etc.
- 2. Midnight Meetings.
- 3. Living Homes.

4. Rescue.

5. Industrial Homes, Laundry, etc.

6. Service Girls' Brigades.

7. Maternity Homes.

8. Investigation and Detective Department.

(h) Slum Work. We have—

- 1. Visitation.
- 2. First-Aid Brigades.
- 3. Dispensaries.
- 4. Slum Cleaning.
- 5. Laundry Colonies and Hospitals.
- 6. Maternity Nursing.

(i) For the Sick, we have—

- 1. Visitation.
- 2. Hospitals.
- 3. Dispensaries.
- 4. Slum Cleaning.
- 5. Laundry Colonies and Hospitals.
- 6. Maternity Nursing.

(j) For the Aged, we have—

- 1. Evidale Homes.
- 2. For the Young, we have—

1. Homes for Neglected and Wayward Girls.

2. Homes for Neglected and Wayward Girls.

3. Homes and Colonies for Boys.

4. Day and Industrial Schools.

(l) For the Lame, we have—

- 1. Injury and Correspondence Bureaux.
- 2. Legal Assistance.
- 3. Prevention and Protective Work for Young Girls. We have—

1. Servants' Homes.

2. Girls' Institutes.

3. Theatrical Girls' Home.

4. Registers.

5. The International League for the Protection of Women and Children.

(m) Anti-Slavery Bureaux. We have—

- 1. Anti-Slavery Department.
- 2. Loan Department.

(n) Land Schemes. We have—

- 1. Emigration.
- 2. Home Colonization.
- 3. Colonies in the Bas.
- 4. Land and Farm Colonies.
- 5. Small Holdings.

(o) For Soldiers and Sailors, we have—

- 1. Naval and Military Homes.
- 2. The Naval and Military League.
- 3. The Naval and Military Brigades. We have—

1. Mission Bases.

2. Life-bases.

(p) People's Palaces and Salvation Army Hotels.

(q) Training Colleges.

(r) Villages Bambis.

# PRAISE GOD FOR THE SALVATION ARMY!

## For Fifty-Four Years a Living Force Stirring All the World to Action for the Glory of God and Betterment of Mankind and Its Best Time Still Ahead

FIFTY YEARS AGO there was no Salvation Army. The statistics and particulars given on the opposite page will help one to form some little idea of the extent of the development of faith and works, for the glory of God and the betterment of mankind, that has followed the consecration of William and Catherine Booth half a century ago.

Speaking at the London celebration of the Jubilee in the Royal Albert Hall, the General said: "I feel that we have occasion especially to praise God both for that which is past, and for that which we realize the future holds for us!" Great as is the occasion for saying Hallelujah! over the past, the reason for rejoicing which is greatest of all is that the Salvation Army is not some vast monumental edifice, the building up of which has given the world something which is a joy to contemplate and which may last, as it is, a complete and perfect building, for centuries to come, but that it is a living organism. Much as has been done, and as quickly as one door of opportunity has been passed, more and more work, off-times of the most unexpected character, is thrown upon it, and further doors in altogether unanticipated directions, open \* \* \* \* \*

THE VITALITY of the Salvation Army has been demonstrated not only by its having survived in robust health the fiery trials within and strenuous buffettings without which marked its earlier days, and the even more dangerous and insidious temptations of later and easier times, but by the life it has created wherever it has gone. Compare the condition of things in the Churches and in the sphere of Philanthropic work as it was before the advent of the Army almost anywhere, with what it is to-day. Nay, go beyond that; compare the present-day attitude of those in authority towards the poor and unfortunate; see how prisoners are dealt with; note the trend everywhere to look upon even the criminal in the light of a subject for every possible effort to bring about reformation, instead of an outcast who must not only be vindictively punished, but for ever afterwards branded as an evil-doer. We do not claim that nothing was done, nor would have been done without the Salvation Army, but under the Hand of God the Organization has been used to create in public consciousness such a conviction of man's duty to man, that the whole civilized world has been stirred to action. \* \* \* \* \*

NO REFERENCE to our Jubilee could be complete without a tribute to the man under whose hat, as he used sometimes sinfully to say, the whole Salvation Army at one time was to be found. We cannot do better than again quote from the Jubilee address of the General:—

There must be in the mind of us all many thoughts, the first of which, perhaps, concerns our dear old General. Every day of my life I am increasingly conscious that he was a man raised up by God for the accomplishment of a work purposed in the mind of

### I.—WHY A JUBILEE CAMPAIGN

MY IDEA for the Jubilee Campaign is to make it a special occasion and opportunity for praising God. Like a directing hand, it must point to God all the time, and in everything that is undertaken. I want the Army everywhere to turn, in all simplicity and sincerity, towards the Throne, and with humility and recollection thank and adore our Lord for what He has done.

It was the General who was speaking, and although the subject upon which the interviewer had requested enlightenment on behalf of my readers was not the Jubilee, he nevertheless spoke like a man of many aspects, his conception of the purpose of the memorable event was clear and defined. No danger here of a "false start!" He continued:—

"I expect that we are going to make to the world a true presentation of the Army's work, and that we are going to do it in the most appropriate manner. I expect that it will be like—characteristic manner possible. But that is not the first object—which is a fall and unreserved recognition of the fact that 'it is He who hath made us and not we ourselves.' Then, General, I take it that Salvationists



### III.—THE ARMY'S DISTINCTIVE TEACHING

#### Glorious Truths of Salvation Upon Which the Movement is Founded—Every Member a Responsible Soul Winner

WHILE the Salvation Army is neither credless nor cred-ridden—while it never of deliberate intent rejected a heresy or set out to invent a brand-new one—it yet claims to possess a creed of unsurpassed simplicity, beauty, and power! Compressed into a precious couplet and proclaimed the world round, it declares:

"His Blood can make the sinner clean,  
His Blood avails for me!"

That was the creed of Mile End Waste. It is the "theological" gem of the Army's Jubilee pronouncements.

##### SURE FOUNDATIONS

Though "The War Grl" representative was courageous, that one individual, with limits of time and space, is scarcely the most available medium for the adequate setting forth of doctrines and beliefs, the General was good enough to indicate the sure foundations of the Army's Faith and to name some of the incontrovertible Truths upon which its Appeal to Humanity is based.

"In all these records with which you have favoured us, General, you say that the distinctive teaching of the Army has played a large part in promoting the success with which God has crowned its efforts."

"Yes, I do not hesitate to assert that nothing has happened in the history of Christianity which has more vividly illustrated Jesus Christ's saying, 'The Truth shall make you free.' From beginning to end, in sunshine and storm, the Army has held fast to certain vital truths, or, as we sometimes call them, Doctrines. Looking back, this appears all the more striking because from the very inception of the Movement we have been accused, right and left, of neglecting to teach either our own people or those outside. Even to this day, indeed, I am positively anxious to hear one set of critics deplored the fact that we fail to teach the foundation truths, while I regularly hear another set applaud us to the skies because we have no creed and are free from all the trammels of theology! Now I contend that, after the Apostles, we have probably been the greatest teachers ever raised up by God for the instruction of the world's people—the mass, that is, who knew nothing of any religion, and for the enlightenment of those who, before God's message reached them through the Army, were altogether in the dark."

##### WIDENED AND DEEPESED

"And the Army teaching, from the start, was the same as it is to-day."

"Except in so much as the apprehension of the truths taught has widened and deepened. Quite early on in the development of the Organization the leaders came to a 'large place' themselves in regard to the experience and teaching of Salvation. Commencing with more or less of the limited view of a personal Salvation which had no doubt been common in the sphere in which they moved, and powerfully convinced of the unlimited possibilities of the grace of God in the dark, they came in time to have an enlarged perception of the meaning of Salvation. Both the old General and my dear Mother were indubitably imbued with this idea all over God's world to get the people saved from sin and hell, and it was that which at first filled their thoughts."

"Thus it was that the early converts were drawn into the Churches, with the result that many of them quickly fell away. Others came back and reported that they were not received very cordially, while others again realized that they were 'speckled birds,' even where they were apparently warmly welcomed.

"The first extension of view took place when it was realized that the true ideal would be to gather these converts into a community, or society, whose aim should be to use all its members to make other converts. This soon came about, and a new thing began to appear—instead of converts being added to the rolls of existing religious bodies—gathered in, sheltered, and little more heard of them—the first thought and anxiety was that each should be turned into a worker for other

as neighbours! And do all this whether they will accept our Gospel or not!"

Surely the General has condoned the Salvation Army—its creed and its deed—into a few sentences, and it was but the most natural sequence to hear him say—

##### INEVITABLE OUTCOME

"You will see what this led to—the progress and expansion of the Movement at which both the religious and secular worlds have marvelled. Yes, here also is the true principle underlying the Army's Social Work. That work has not taken the unique position it now occupies in our world-wide propaganda and activities by mere accident or by a passing spasm of sympathy and compassion. It is the natural and inevitable outcome of the truth to which I have just been referring.

"Do you not realize how different this is from the normal notion about religion and charity—that people should be gathered from the world into a little flock, sheltered and instructed by devoted pastors, made cosy in their conventicles and at their communion tables, while the great multitudes outside sweep past them not only to suffer hell here but to drop into hell hereafter! Oh, I would say to all my beloved Salvationists: Beware of anything which tends to narrow down this great conception, this grand evangel: that by the power of Christ and Him crucified every Salvationist is to have a hand in putting right everything that is wrong!

##### BENT ON WINNING OTHERS

"This is what I mean when I say the Army is the Army of the Helping Hand. It is an Army of God! An Army of men and women won for God! An Army before everything else bent on this—the winning of others for God! But an Army also sent by God to cleanse the slums—to close the brothels—to stop the drink—to love the unloved—to denounce wickedness whether in the high or the low—to call men from their animalism and selfishness—to fight for the right.

"What is more, this conception contains the germ that gave the impulse to the Army's work on behalf of other lands. We had no ambition to become just a Missionary Society—no matter how good—as that is ordinarily understood. Rather our idea was: Here are these people! They can be helped in and from their miseries and woes and sins. And I contend that to-day in almost every land the Army is showing this truth in operation—that in order to be true followers of Christ we—even the humblest and weakest of us—are just as much bound to go about as He did, doing good wherever there is good to be done, as we are bound to pray, to keep the Commandments, or to love one another. Really, what is all this but a practical and living presentation of the Everlasting Word of God, by which He started out to make a people for Himself and unto His glory—the Word which says, 'Thou shalt love the Lord Thy God with all thy heart, . . . and thy neighbour as thyself?'

##### AT THE VERY ROOT

"There are certain fundamentals or doctrines upon which the Army is built, General."

"Of course! And let me say at once that these may not have been spoken of in every address, and that while all the workers may not have attached the same relative importance to them, they from the first lay at the very root of everything that was said or done."

"There was, for example, the truth of Revelation. We believe the Bible, and untrammelled by any rigid rules of verbal inspiration



The Army of the Helping Hand

Some of the many ways in which the Salvation Army is serving the needs of all lands are shown in the above small sketches. To everyone it shows "Come" and points them to the Saviour of mankind.

souls. Thus the Christian Mission was formed with the thought that every member was a responsible soul-winner. It immediately began to reproduce itself—which the Army has never ceased to do.

##### STILL LARGER IDEA

"And now another and still larger conception made its influence felt, one which although it did not make its way with any great rapidity, came over a period of years to be one of the most important governing forces in the Army's life. I mean this—that it was perceived that Jesus Christ's scheme of Salvation comprehended more than the conversion and Holiness of the individual. That while this must ever come first, and can never be replaced by anything else, Salvation must embrace the whole idea of loving service for the world. So the Army began to teach its people, and has gone on teaching its people, that not only must they for themselves be reconciled to God—born again—and walk in white; and not only must they, when thus transformed, seek for the Salvation from sin and hell of those around them, but, more than this—they must also consider themselves the servants of all, called upon and commissioned by Divine compassion and wisdom to render every service which kindness, sympathy, long-suffering, and forgiving love can inspire or exact.

"Consequently, we say to the people who are saved: 'Go and try to get your neighbours saved by the same Saviour! He died for them. He loves them. He loves them. But—feed them if they are hungry! Wash them if they are filthy! Clothe them if they are naked! Visit them in their afflictions! Stay by them in their sickness! Treat them as friends rather than

and unimfluenced by pet theories, we brought the Word of God into the common life of the people, and we have sent forth tens of thousands of living epistles to interpret its spirit and its message to mankind."

"Salvation for every man, from every sin, was first and foremost in our glorious proclamation. And while, thank God, the Army was not alone in this, I do think it struck a distinctive note in at least one particular—namely, its insistence upon instantaneous action. Thus the message has always been followed by the application: Salvation for you—and Salvation on the spot! All over the world this blessed compulsion has been and is being put upon souls."

"The Army has never equivocated about the solemn truth of a Heaven and a hell—the one to be gained, the other to be shunned. While it has always been immensely impressed with the consciousness which does not exonerate his guilt, but, on the contrary, pities the sinner, yet it has ever been keen and fierce in its denunciation of wrong-doing and in its contention that in the very nature of things

sin must either be pardoned here or be punished hereafter. 'Give up your wickedness,' we have said in every language under heaven; 'drop all your devilish doings—or you will surely be damned!'

"Nor can I exaggerate the importance of the Army's proclamation of a Full Salvation. A second experience equally definite with the New Birth, in which the Holy Spirit takes full possession of body, soul, and spirit, and casts out all that is displeasing to God. I have never met a definition of this mighty truth in its relation to man more comprehensive or more simple than that which the Founder used to give of the distinctive experiences which a man undergoes: (1) Under sin; (2) Over sin; (3) Without sin. This last blessed experience has been one of the secrets of our raising up of our Officers. We should never have dreamed of sending out the people we did if we had not believed that it was possible for them to 'walk with God in white,' and that this would make up for many of the deficiencies of their training and history—this

possession of a Clean Heart and of a soul aflame with love to God and all mankind."

"Inseparably woven into all this has been the clothing of the truth with human personality. This conveying of the Divine Message through human messengers enabled us to reach the people as nothing else could have done. I know it is often felt that we do not sufficiently separate our Officers from the commonalities of life; that they are not sufficiently refined and educated, and so forth. But there is a purpose in all this: We wish that the Divine Call to service and Officership should be realized by 'the common people' to apply to them. And this seems to us to be following closely in the steps both of Jesus Christ's teaching and example."

"What the Salvation Army owes to its teaching of religion pure and undefiled, the General concluded, is incalculable. In scarcely less measure is the world indebted to it for its faithful upholding of the whole Truth of God."

"Let this Jubilee be a recognition and an expression of sincerest gratitude therefor."

### IV.—WITNESSING AND OVERCOMING

#### The Army's Stern Battling for Its Principles, and Its Conquest Over Insidious Foes

**T**HE SEQUENCE of conflicts which the Army's Jubilee commemorates would not be complete without some allusion to another kind of opposition than that which the General has already so graphically described. Fought neither against physical violence, legal or illegal, nor against those who openly and directly opposed the Army, this battle was more insidious, and therefore even more dangerous to the growing community which God had led His servant William Booth to found, and which was being Divinely led forth to a larger destiny for the promotion of His Kingdom.

Asked whether the Army had not great difficulties if it were involved in faithful adherence to the principles which the Army believed to have been revealed, and to which he referred in the previous Interview, the General at once answered.

"To begin with, in those early years," he said, "we encountered formidable opposition from outside. We were, in effect, the first protestant at that time a species of blantant, challenging infidelity, of which the late Charles Bradlaugh was the leading exponent. This form of unbelief had various manifestations. There were, for example, the poor, deluded creatures who went about on the 'Strike'—striking God, blaspheming, and smiting all at this foolish and pernicious bravo, but at the time it was a very real factor in the battle for Righteousness which we had to wage both in parts of London and in some of the principal towns outside."

Then there were what you might call the historical foes, who brought out all the evil things—most of them imaginary—which were supposed to have been perpetrated by the followers of Jesus Christ. There was also the infidelity which was always seeking 'occasion of stumbling' by challenging to debates.

##### CHALLENGED SOMETHING!

"This was one of the first forms of trouble with which we met in the East End of London, and was particularly associated with an individual known colloquially as 'Scotty.' His hunting ground was the Mile-End Road, and he brought almost every haranguer to the same camp—namely, that he challenged somebody or some body to a debate. And he would always hold an open-air meeting but this type of interlocutor emerged and aird his distractions."

"And how did the Army eventually overcome?"  
"It overcame by the power of testimony!" From the very start we said to our people, 'Don't argue. Your business is to be silent. If you are not a man, do not be a human reasoning. Put up some witnesses to the power of God and changed lives!' Against such witnessing, no opposition could stand! When a witness like John Allen, the converted navy, for example, stood forth in his own street and boldly declared to his mates, 'Men, you know me! You know what I was; you know what I am! If I do not live it, knock me down!' no answer could be made. It was as

spreading doubt as to the divinity of Jesus Christ. It was not so much that the Unitarian idea openly extended itself, but rather that a subtle form of infidelity began to show itself in many quarters where hitherto there had been a full acceptance and acknowledgment of the Divinity of the Son of God."

##### FRIENDS THAT HINDERED

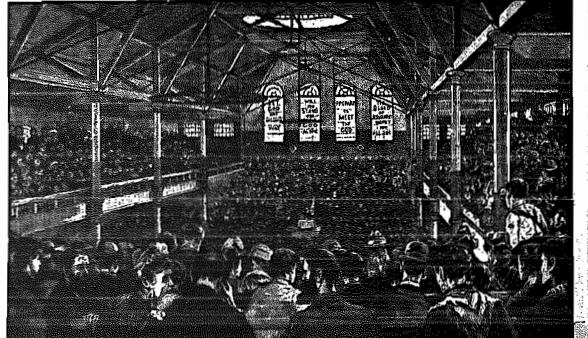
"This reacted upon the Army in the same way as some of the difficulties I have already mentioned. The first, I think, was the Unitarian people who were attracted to our meetings, came in contact with our people, and invited them to their houses. As a consequence, more than once serious trouble was brought home to us by the defection of Officers and others from the glorious Army of will, God's children."

"Friends who were sceptics, who did not believe in the truth of the Army, who were in fact inquisitive about the Army, were for one moment in danger of quenching its utmost confidence in a Divine Saviour, but I mean that some of these men and women were influenced in a way that blunted the directness of their teaching and the boldness of their lives."

"A still more arduous struggle it is to maintain in its simplicity the doctrine of Full Salvation."

"This arose partly because of the attitude of those who persisted in misrepresenting it; indeed I believe it would often have been far easier to have upheld the truth in face of those who honestly attacked it, than it was to defend it in

(Continued on Page 12)



The Late Mrs. Booth Addressing a Meeting at the Whitechapel Hall, now the Headquarters of the Men's Social Work in the United Kingdom

# V.—THE ORIGIN OF THE SOCIAL WORK

**The Movement Towards the Slums—Practical Christianity—Rescuing Girls from the Streets—Ministering to Prisoners—The First Shelter for Homeless Men**

If every soldier carried a marshal's baton in his knapsack, as Napoleon declared, then certainly the humblest Soldier of the Salvation Army bears within him and within her, in their spirit of self-sacrifice and consecrated aggression for the Kingdom of God possibilities of vastly wider influence and more lasting fame. Within their reach, even here on this earth, is a "crown of glory" that fadeth not and a name that shall be held in continual remembrance!

#### WIDER ACTIVITIES

"You had in the last interview reached a point, General, where this new Organization had gained its footing, so to speak, and was beginning to stretch outwards towards wider activities."

"Yes, though as yet only of the Field side. It was this that took me on a distant journey for the purpose of opening what to-day we should call a new Corps. I was quite a young fellow, and was assisted locally by one of those devoted men of whom I spoke last week. Captain Thomas, as we later knew him, was not particularly great on the platform, but he had a heart of gold, of abounding love and sympathy where sorrow and poverty and suffering were concerned! Together we visited the lowest and poorest districts of that town, Thomas putting on an apron and scrubbing the dirt off the floors and cleaning the grates and lighting the bits of fire, while I helped to wash and tend the sick, cut the tangled hair of the old and helpless, and so forth. Between us we clothed the naked, fed the hungry, and sometimes performed the last loving services for the dead."

#### GAVE MOVEMENT DIRECTION

"Captain Thomas did not very long after, and went to Heaven in a chariot from the streets of Whitechapel; but I ask you again, what do we not owe to such as he? It was this work of practical Christianity that gave to the Movement the direction towards the lowest and most popular of the popular."

"We saw for this humble beginning, signs of human want and misery such as we had not realized before, as also a better way of dealing with it than merely going to such 'homes' with a tract or an invitation to attend meetings. Thank God, too, that our Founder and those who acted with him, instead of saying: 'This is not spiritual work, this is not the vocation of an Apostle,' had the wit to perceive that it was a manifestation of the very thing we were most striving to bring into the people's lives—the love of God."

#### MOVED WITH COMPASSION

"Presently a warm-hearted, motherly little woman, named Mrs. Cottrill, who had already consecrated her own 'front room' to this use, came to me and said, 'If only I had more room I could take these poor girls in for a few days and look after them until they could be passed to some "Home."'" "Very well," was my answer, "Take a larger cottage and I will help you." It was done. Then, when this became crowded and the position inconvenient both for this dear comrade and her husband, we rented their little house, and they moved elsewhere. Mrs. Cottrill remained in charge, and, presently, as the experiment extended, still another cottage was added."

#### At this juncture, my dear wife, Mrs.

Booth, was appointed to direct the new enterprise. She was horrified and amazed at what she saw soon and learned; so much so that she gave me little peace day nor night! Indeed, there was a sense in which her concern was so deep that it spoiled some of the happiness of our second year together. She not only wept over the undreamt-of degradation and misery of these lost women, but suffered intensely in realizing that so little was done for them."

"As most 'War Cry' readers will know, this work rapidly became not only one of the Army's greatest triumphs over evil, but one of its chief glories also, spreading to every

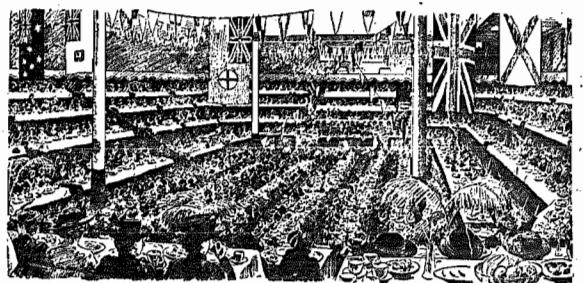
first regular Slum Post established by the Salvation Army—the forerunner of one of the most Christlike enterprises which perhaps the world has ever witnessed."

"You say, General, that in all this there was no deliberate planning on the human side of things, but all was by the providential leading of God?"

"That is just it—and through the humblest and simplest instruments! You know, and all the world knows by this time, what a marvellous network of mercy the Women's Social Work has become. Well, its establishment followed very similar lines to those I have been describing. To our Penitent Form at White-

corner of the globe, winning the praise and approval of even the critics and enemies of religion, and earning the gratitude and blessings of tens of thousands of those who were once labelled 'children of shame.' Ah," the General added with shining eyes, "the name of Mrs. Cottrill, that humble Salvation Army woman Soldier, hidden away in her little home among the miles of East End houses, will be among those handed down in honour to our posterity, revered for what she did, and still more for the mighty work to which it led!"

A moment later the General, who but a few hours before had concluded the inspiring Jubilee Two Days with God, and might well



A Sidelight on the Great Extent of the Women's Social Work Throughout the World  
Gathering in Clapton Congress Hall of a thousand rescued women. Over ten thousand women and children pass through the Institutions of this branch every year.

chapel, from the earliest days, came numbers of poor girls, who, weary of life, looked to us for some means of enabling them to forsake their deadly calling. A kindly woman-comrade here, and another there, would fix up one of these poor creatures for a night in their own homes. But this was only a casual, uncertain, and often very inconvenient method of dealing with a growing problem.

#### MOVED WITH COMPASSION

"Presently a warm-hearted, motherly little woman, named Mrs. Cottrill, who had already consecrated her own 'front room' to this use, came to me and said, 'If only I had more room I could take these poor girls in for a few days and look after them until they could be passed to some "Home."'" "Very well," was my answer, "Take a larger cottage and I will help you." It was done. Then, when this became crowded and the position inconvenient both for this dear comrade and her husband, we rented their little house, and they moved elsewhere. Mrs. Cottrill remained in charge, and, presently, as the experiment extended, still another cottage was added."

"At this juncture, my dear wife, Mrs. Booth, was appointed to direct the new enterprise. She was horrified and amazed at what she saw soon and learned; so much so that she gave me little peace day nor night! Indeed, there was a sense in which her concern was so deep that it spoiled some of the happiness of our second year together. She not only wept over the undreamt-of degradation and misery of these lost women, but suffered intensely in realizing that so little was done for them."

#### SEEKING AND SAVING CRIMINALS

"One more the value of a wise lead I wish to give, and gradually, not in this country alone, but in practically every country where our Flag was unfurled, this work of seeking the Salvation and reformation of criminals was established. Modified according to the varying national conditions, so that the lines on which it is run, say, in the United States differ widely from those adopted in Sweden or Great Britain, yet having in view the same objects, and inspired by the same burning spirit of love to God and love to man, this branch of Army endeavour has won universal acclaim and sympathy, and is probably des-

tinied to accomplish much more than yet seen. Already, as you are aware, it has led to some striking efforts having kindred purpose and aim. Such is the Reformatory Work for boys and girls which for some years has been carried on in Australia, and more recently in New Zealand."

And the Shelters, General—one of the earliest and most typical institutions connected with the Army's Social Work?"

"Yes. The case was different with them, for it was on the dear old General's own initiative that the work began. But it was just an unpremeditated as the sections of which I have been speaking. I well remember the General coming home very late one night from Hastings or Portsmouth. He, as well as myself, was then living at Clapton, and upon my going over to see him early next morning, I found him in his dressing-room only partly dressed, and pacing the floor.

"'I say, Bramwell,' he cried as soon as he caught sight of me, referring to his journey from the railway station the night before, 'did you know that men slept out all night on the bridges?'

"Well, yes," I replied; "a lot of poor fel-lows, I suppose, do that."

"Then you ought to be ashamed of your-



Penitent Form Scene at the Blackfriar's Shelter

self to have known it and to have done nothing for them!"

"I began to speak of the difficulties, burdened we were, of taking up all sorts of Poor Law Work, and so forth, but my father, who, as he talked, was marching backwards and forwards, waving the brushes he held in his hand, stopped me with—

"'Go and do something! We must do something! We must do something!'

"'What can we do?'

"'Give them a shelter!'

"'That will cost money!'

"'Well, that's your affair! Something must be done. Get hold of a warehouse and warm it, and find something to cover them. But mind—don't coddle them!'

"Accordingly I set to work. An old building was secured in the East India Dock Road, all obstacles—and there were many—were overcome as time went on, and the process of remaking men—physically as well as morally—began to develop.

"Again I say: A Jubilee of deepest thanksgiving and highest praise to God! What else is possible? What else indeed would be either seemly or right?" And the General had disappeared through an inner door on the next waiting and urgent business.

# VI.—THE GREAT FIGHT FOR FREEDOM

**Organized Forms of Opposition—The 'Skeletons'—Riots in Many Places—Salvationists Persecuted, Beaten and Sent to Prison**

HERE is something truly Apostolic about the moving story of the persecution and prosecution to which the Salvation Army, from its inception, was subjected. Although the General, in the beginning, had the power to indicate some of the principal aspects of a deeply interesting experience, and referring only to the United Kingdom, enough was said to establish a Jubilee claim for this also—that the Salvation Army has done and suffered much to gain the precious liberty enjoyed to-day to proclaim the Gospel of Salvation on street corners and in the Liberties, "thought with entire possession adding yet another note in our inscription of praise to him who giveth us the victory."

From the first, also, the General shared in the sufferings and harassments that were the lot of the Army. He was valiant in defence of his principles, suffered personal injury, and took an important part in the efforts which led to ultimate triumph.

"Would he be so good as to recall the more organized forms of opposition, General?" we asked. "The Skeletons, for example?"

#### CREATED DISTURBANCES

"Well, the Skeleton Army," he replied, originating in Whitechapel. We were in the habit, as I have said before, of holding a great annual procession in the Liberties, and, during (that is with a smile) "we did become to some folk something in the nature of a nuisance!" Bleeded with other minorities was doubtless a realization that this new and untried organization was making headway and threatening the interests of certain vested rights. So, when the baser sort of criminal disturbance at the procession, and those began to interfere with the procession, often throwing themselves on the ground so as to trip us up, insult the women, and in general acting out-rightly."

"In so far as interfering, the police received instructions and received orders, and orders of every 'bullock' (grimly) carts and dogs: come into me. Our Halls were invaded, windows and furniture smashed, and 'stinkers' thrown amongst the audience. Still the police refused to move, and a certain Superintendent Arnold proved himself a true enemy."

"It was at this juncture that the thing became openly organized, a band of young fellows united as a 'Skeleton Army.' They carried a flag on which was shown a skull and cross-bones, sang ribald songs, talked blasphemous nonsense, and picked up a row whenever we appeared, and sometimes when we did not!"

"News of this got into the papers, and the idea of a Skeleton Army to oppose the Salvation

Army was soon taken up in other places—Bath, Bradford, and elsewhere. Naturally the General appealed to the authorities, claiming our lawful rights with the emphasis of all the rather inflammatory language on that, while he had a strong objection to prosecuting, the police should at least protect the women. In vain! Though there arose a small neutral body whose purpose was to attack the Skeletons in our defence, we discouraged it, foreseeing that it would lead to riotous scenes later on which would cause some districts."

"Then the idea came to be widely entertained that we were lawless game, that the protection of the law was not for us, and though in a few places, including Whitechapel, some cessation of violence was protracted, the large numbers of persons who had first fired food to their minds in the literature, as subsequently he became in the political world—in the question. At our suggestion Mr. Stead made an independent investigation, and as a result a stinging article appeared in his journal. The first effect was to attract the attention of the Metropolitan Police, Sir Edward Henderson, to make a private investigation, and to his credit, he came round to our Headquarters in Whitechapel to see us, expressed his regret at what had

offenders in the East End to be cautioned. All the same, the police were only half-hearted, and appeared rather to enjoy seeing our people harassed and persecuted.

"An extraordinary and virulent outbreak occurred at Basingstoke, even after some slight modification of the disorders had been brought about in London. The mob practically took possession of the town, and their doings attracted the attention of the whole of Parliament.

At this time Mr. W. T. Stead came to the Metropolis from Darlington, having left 'The Northern Echo' to take up a position on 'The Pall Mall Gazette.' I called his attention to what was going on at Basingstoke, and he in turn interested Sir John (now Lord) Morley, the then editor of the 'Pall Mall Gazette,' a man of great influence in the literary, as subsequently he became in the political world—in the question. At our suggestion Mr. Stead made an independent investigation, and as a result a stinging article appeared in his journal. The first effect was to attract the attention of the Metropolitan Police, Sir Edward Henderson, to make a private investigation, and to his credit, he came round to our Headquarters in Whitechapel to see us, expressed his regret at what had



The Sheffield Riots—On the Occasion of the Visit of the Founder and Mrs. Booth to the City a Mob Attacked the Procession







